

Rome for Canterbury:

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A true Relation of the Birth, and Life of
William Laud, Archbishop of *Canterbury*.

Together with the whole manner of his proceeding, both in
the Star-chamber, High-commission Court, in his owne House;
and some observations of him in the Tower.

Dedicated to all the Arminian Tribe, or *Canterburian*
Faction in the yeare of grace, 1641.

Wherunto is annexed a Post-script in verse.



Printed in the Yeere 1641.



Roome for Canterbury.

Greatnesse and Goodnesse are two severall blessed attributes conferred upon man; but seldome meet in one person: *Greatnesse* may be stiled a gift infer'd by Fortune: but *Goodnesse* a grace infused by God. The first labours in mistrust, and is borne the bond-slave of Chance, seldome attended without envy; and though to many persons it appears exceeding pleasant, yet the higher wee are seated, (although by vertue) the greater is our fall, if corrupted by vice. By Honour and office men become great; yet it is not the place that maketh the person, but the person that maketh the place honorable: and that preferment and power, which is both well acquir'd, and worthily confer'd. *Non est invitamentum ad tempus, sed perpetuae virtutis premium*: is no temporary invitation, but a perpetuall inheritance.

Goodnesse is of a contrary condition, men are not to bee accounted good, either for their authority or age, but for their sincerity & actions: He that is good, is better then the good he doth; and he that is evill, is worse then the bad deed done by him. All great men are not (considerately) good; but all good men are consequently great. Greatnesse and goodnesse with grace added (to cement them together) make unquestionably a perfect and compleat man. Here was grace, which had it been celestially inspired as it was but temporally disposed, might to that greatnesse have so combined goodnesse, as from thence could have growne no such tribulation.

Howsoever let no man grieve at his present afflictions: for they are the rods by which God chastiseth his children: There is nothing that the world can take away from us, because it can give nothing unto us: fame fadeth, potency perisheth, wealth wasteth: true riches consist in our constancie in casualty, and though perturbation and punishment be the prison of the body, yet courage and comfort are the liberty of the soule, to which I onely adde Patience, which is so allied to Fortitude, that she seemeth to be either her sister or her daughter: things that compulsively come upon us, should bee borne with patience and courage, (of which we have had late president) and more generous it is for a man to offer himselfe to death in triumph, then to be drawn unto
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it with terrour : *Gaudet patientia duris*. I come now to the person.

He was born at *Reading*, of honest parents; his father was a Clothier in that Towne, of a competent estate, and carefull to see his children to be well educated and instructed. This his sonne *William* being of an excellent wit, and pregnant capacitie, was sent from the Grammar schoole to Oxford, where he was admitted into *St. Johns* Colledge, where shortly he proved an ingenious disputant; and ere he tooke his first degree of Batchelour, was well versed in Logick, Philosophy, and the liberall Arts: after he devoted himselfe to the study of Theologie, in which he proceeded Doctor with no common applause, attaining to these dignities belonging to so famous an Academy; and being of an active spirit, was called from thence to the Court, where hee grew so gracious, that after some private preferments, he was first made Bishop of *S. Davids*, and thence removed to *London*: and after the decease of the right reverend *George Abbot*, Archbishop of Canterbury, was inaugurated into that prime See, and was Metropolitane of all England: (steppes that his predecessor, who was a Clothiers sonne in Guilford, had trod before him, who in lesse then two yeares was Bishop of Coventry and Liechfield, London and Canterbury.)

What this Prelates deportment (now in agitation) in so high a dignity was, is sufficiently noys'd amongst all; made apparent by his Draconicall Centures in the Star-Chamber, the High Commission Court, &c. And it was a great aspersiō justly cast upon such high authority, that he so much affected *summum jus*, justice without mercy, as sparing neither person nor profession and to leave all others, witness how he did persecute the good Bishop of Lincoln, *D. Williams*, being of his owne degree and function: his (more then) severity in his rigorous censure and sentence upon Master *Barton* the Divine, Master *Prin* the Lawyer, and Doctor *Bastwick* the Physitian. and even that poore fellow *Thomas Bensled*, whom he caused to be hang'd drawne, and quartered; he could make that a matter of Treason, though he was but a tūl ject: His threatening of honest Iudges, his menacing other Officers and Ministers of the Kings, his sternnesse and surly answers even to Gentlemen of worth, and now Parliament men, who have but pleaded for poore men in just causes: it was a good wish, That either hee might have more grace, or no grace at all, which is now come to passe.

It is observed by some, that in all the time of his Pontificall Prelacy, he never promoted any to Church preferment that savoured not of the Arminian Sect, and still when Benefices fell, that were either in his gift,

or where his power was to have them bestowed, he hath caused such men to be instituted, & inducted, as either were dunces in learning, or debauched in their lives: such men being most apt (for their temporising or ignorance) to imbrace any innovation that should be brought into the Church: nay, when places have not been void, but supplied by pious Pastors, and devout Ministers, that were constant professors of the Protestant faith, yet by spies and intelligencers, such cavils have been made at their doctrines and disciplines, that notwithstanding their charge of wife and children, and that their utter undoings impended upon the taking away of their meanes, yet they have been supplanted, that the other might subsist in their places, the first turn'd out, the latter taken in: but that which farre transcends the former, that hee hath laboured to suppress the French and Dutch Protestant Churches here in London, who for their conscience and Religions sake, have abandoned their Countreyes, to avoid persecution, and have made this famous Citie their *Asylum* and *Sanctuary* for themselves and families.

It hath been observed also, that he never gave censure upon a Iesuite, or Seminary, or any Popish Priest, though brought before him by his own warrant, and the Purservant employed by himselfe. For though apprehended, yet they were never punished; but if to night imprisoned, to morrow enfranchiz'd and set at liberty; or else he so cautelously and cunningly dealt by his agents, Secretary *Windsbank*, Sir *John Lamb*, and others, that they were sent abroad, and he seeme to have no hand in the businesse, when in the intrim all the rigorous sentences that past him were against the zealous professors of our Protestant Religion.

A poore Prelate having long waited to speake with this great Archbishop, and being after much attendance admitted to his presence, in their discourse, the great Metropolitane told him, he was an idle fellow, to whom the other replyed, it is most true, for had I not beene so, I could not have spared so many idle houres to attend upon your grace, to such small purpose. At which he being much mov'd, said; Why, what (fellow) dost thou thinke of us Bishops? who replyed, I will in plaine termes tell your grace what I thinke of you: I can no better compare you than unto the huge Brasse Andirons that stand in great mens Chimneis, and us poore Ministers to the low Creepers: you are they that carry it out in a vainglorious shew, but we the poore Curates undergoe, and beare the burthen. Another told him (when he used to play upon other mens miseries) that his Lordship must needs bee witty (he being a very little man-) that his head and his heart were so neare together.

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Some have observed, that as he was a Prelate, & Primate, so he greatly favoured the letter P. (by which may be conjectured) the Pope, whose Emblasons, amongst other of his Pontificall Escuchions, are three Bishops, viz. (I take it three Bibles) and to shew hee much affected that Episcopall Letter his three benevolent and well benefic'd Chaplaines were *Browne, Bray, and Baker*. And for the Letter P. he was also a great Patron and protector to Doctor *Pocklington*, who for publishing one book called Sunday is no Sabbath, wherein he vilified all the observance due to *Dies Domini*, the Lords day, and another intituled the Christians Altar, wherein he would have first produc'd, and after propagated Popish superstition, he did conferre upon him three or foure Benefices, worth some two or three hundred *per annum*, and a Prebendary in Windsor valued at three hundred more by the year.

Many are the probabilities that he purposed to bring Popery into the Kingdome; as the Scotch Service Booke, differing from our English Liturgy, especially in words concerning receiving the Eucharist, or the Lords Supper, which was the first incendiary of all these late troubles between the two Kingdomes of England and Scotland, in which some blood hath beene drawne, but infinite treasure exhausted, (apparancy needeth no prooffe) but that we leave to the censure of the higher powers, being an argument, as it hath beene long, so now at this present in agitation: yet the better to define that which before was disputable, when hee came first into the Tower, (and not being acquainted with the place) he desired, that by no means he should be lodged where the B. of Lincolne had before laine; and being demanded the reason, because they were sweete and good, he made answer, O but I feare they smell so of Puritanisme, that the very ayre of them will halfe stifle or choake me. These sympathizing with the rest, may give the world to suspect his Religion.

Vpon Mundy, being the tenth of May, when it was knowne that the Lieutenant should prepare himselfe to die, tidings was brought to the Archbishop of the setting up of the Scaffold upon Tower-hill, whereon the Deputy of Ireland was to suffer death; he immediately spake to his men, saying: It is no matter when or where we dye, so we first have time to make our peace and reconciliation with God; we are all of us borne to dye, though there be many severall wayes to death: for death must at last conquer and have victory over the bodies of all flesh whatsoever. Be ye of good comfort, doe not ye bee discouraged for me; I am a man of sorrow and borne to this sorrow; Lord give me strength to beare thy chastisements patiently, and in-

dure them constantly, even to the end and period of my life : I am indeed a man borne of a woman , of a short continuance , and full of trouble and heavinesse ; a man indeed, made like to vanity, and compared to the flowers of the field, here this day, it may be gone to morrow : nay, I am worse , a childe of wrath, a vessell of dishonour , begotten in uncleannesse , living in care and wretchednesse, and dying in distresse : O Lord, I will cry unto thee night and day , before I passe through this vale of misery , I will summe up all my offences, I will confesse my vilenesse before thee, and will not be ashamed ; for true confession is the very way whereby I may come unto thee, which art the way, and the only true way that leads unto life eternal.

O the most happy life which the Angels enjoy, in the right blessed Kingdome void of death everlasting ; where no times succeed by ages, where the continuall day without night hath no end, where the conquering souldier, joynd to that joyfull quire of Angells, and crowned with the Crowne of everlasting glory, doth sing to his God a song amongst the songs of Syon.

I meddle not with any state businesse whatsoever : but it seemes he bore no great affection to the Scots , which is probable by the little love they beare unto him : But most sure we are, that he was arrested of high and capitall Treason, first committed to the Knight of the Blacke Rod, and thence conveyed to the Tower, where ever since he hath beene in custody of the Lieutenant , of whose demeanor during his abode there I shall next speake by the true information of some credible persons that have observed his deportment. He was not only frequent and fervent in , and at his Orisons in his owne Chamber, where he spent the greatest part of the morning at his private meditations , but very carefull and observant at the weeke dayes service, at the Chappell, but especially on the Lords day he came duely and prostrated himselfe devoutly on his knees, giving great attention both to the service and sermon ; and taking speciall notice of some particular Psalmes that were sung before the Parson went up into the pulpit, especially the second part of the three and thirtieth Psalm, the second part of the forty ninth, and the first part of the hundred and fortieth (which are worthy any mans reading , being to aptly picke out for that purpose,) hee called the Clarke unto him , and courteously demanded of him whether hee happened on them by accident, or had cald them out by his owne conceit : the plaine old man ingenuously confessed unto him, that he chose them out purposely to put him in minde of his present estate ; at the which he modestly smiling,

ling, made him no further answer, but departed towards his lodging. Further hee was heard to say, that if ever God delivered him from that present durance, and that the King would restore him to his pristine dignities, he would much improve that place (meaning the Church) in remembrance that he had beene there a prisoner. It is also reported, that a Gentleman of quality comming to the Tower to give him a visite, and asking his Grace how it fared with him at that present; he made him answer, I thank God I am well, for it hath pleased his sacred Majesty my Sovereigne to provide for me an honorable and convenient lodging, where I have good and wholesome fare, and where (notwithstanding all my troubles and tribulations) I never yet broke an houre of my usuall and contented sleepe. And the morning when the late Earle of Strafford past by his lodging, as hee was led to the place of execution, and moved his hat unto him, then standing and looking out of his window, he held up his hands and eyes towards heaven, without speaking any thing audible to the observers, as if he prayed earnestly, and inwardly for the salvation of his soule, &c. He was observed also sometimes to speake those words of the Psalmist, Psalm. 82. v. 6 7. *I have said, yee are Gods, and children of the most high, but ye shall dye as men, and ye Princes fall like others, &c.*

The Postscript.

A H Bishops! where's your power you brag'd of late
 Was unremoveable? Where's that glorious state
 You pray'd in? are your pompous Miters, Copes,
 Thus quickly chang'd for Halberts, if not Ropes?
 What? ha's the blew head Scot thus turn'd the game,
 That what before was glory, now's your shame?
 Can Lesley's Regiments thus wheele about,
 The Brigade of our Clergie? put to rout
 Our Bishops, Deanes and Doctors, not a man
 Amongst so vast a multitude, that can
 With all their titles, dignities, withstand
 The Switzish-Scottish Elderships command?
 Ha's Calvin's Doctrine puzzel'd all your Quire,
 Silenc'd your Organs, and your selves with feare?

Can neither Lauds nor Wrens strong Canons make
 Stiffe Henderson subscribe? nor yet to quake
 At the Report? What? were they not of strength?
 Or naught'ly cast? or did they faile in length?
 Invent some stratagem imploy your braines
 And answer the pure chalenger with straines
 Of primitive doctrine: that the world may see
 The Apostolicke warrant for the Prelacie.
 Imploy your Chaplains pens, and muster all
 The stalls of Prebends: for the time doth call,
 And waits an answer: give some Living to
 Some Schollar, that this ventrous taske shall do.
 The cause concernes you nearly: will yee not
 New vindicate the quarrell with the Scot?
 Why did yee enter in the lists, and would
 Your Canons to dismount Geneva's hold?
 Yee did begin the Counter-march, and would
 Yee thus flye off againe, if that yee could?
 The Exonian Prelate hath twice given a charge,
 One Iesuite hath given fire unto't at large:
 Both mist the marke, march on, and quickly myne
 Your selves, and prove your Prelacie divine.
 Where are your Chaplains all so farre renown'd,
 Who for your cause the like could not be found?
 They have great skill in cringing, bowing, writing,
 Let's see their weapons, and their skill in fighting:
 Produce their arg'ments for such store of wealth,
 Gotten by Symony, base Vsury and stealth.
 Let's know your tenure by what right ye hold
 Such store of livings? and yet starve the fold.
 Doe not delude us longer with such toyes,
 More fit for mimicke Apes, or slaves, or boyes:
 Now speake or never, else you will be thought
 To be Romes calves, far better fed then taught.

FINIS.